



"A person who has qualified himself and has a moral standing is recognized by all races."
— Rev. J. W. Jones, Negro Editor of **COMMUNITY CITIZEN**
New Albany, Mississippi

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"The truth,
the whole truth,
and nothing
but the truth
... without fear
or favor"

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Issue No. 554, February 1, 1970

Second Class Postage Paid at Union, N.J.

Subscription \$3.00 per year

THE VOICE OF THE SILENT MAJORITY

CIVIL RIGHTS, INTEGRATION AND JEWS

Truly Representative Leaders of Black and White Races Are Now Aware of Zionist Menace
Major Problems Will Be Resolved Only If Both Races Join Forces to Crush the Common Enemy

Negro "Anti-Semitic" Thrust Crushing Blow to Zionist Plans

By JACK GREEN

The greatest force opposed to the Jews at present, both in our country and in the world in general, are the Negroes here and in Africa. The collapse of the Civil Rights movement, the promotion of community control following in the wake of Negro riots, and the rise of Black Power have already done a great deal to disconcert the Jews and undermine their position in the country. The withdrawal of the Negroes from white society is often represented as anti-white, and of course there is a certain amount of animosity towards whites among the Negroes. But the Negroes are so thoroughly integrated to the culture of Europe that their hostility for white men can never be radical. The very existence of the Jews, however, is threatened by the hostility of the blacks.

How curious that the blacks, who have had so little contact with the Jews in history, should so quickly and so emphatically join in the chorus of those many nations who have reproved the Jews. What a testimony to the special position of the Jews in history! The causes of such an attitude must be deep and serious. Marx once noted that a persistent characteristic of the Jews is a desire to dominate and abuse people who have lost the mastery of themselves, that is, the weak and the helpless. They have tried at various times to dominate England, France, Germany, Russia and Spain; and in each case they have been expelled for their pains. Now they are doing it in the United States.

These disastrous attempts at political domination have been made in the service of an ambition to dominate the world according to a book called the ZIONIST IDEA, a compilation of the political and historical thought of the leading Jews, edited by Arthur Hertzberg. These Jews foresee the time when both Christianity and Islam will be mere tombstones in the graveyard of civilizations. But although this ambition is couched in political terms, the fact still remains that the political talents of the Jews are so small that it is not really possible to take them very seriously. Even before their disagreement with Christ, they had shown no very great political talent. The thing that is remarkable about the Jews is not their political, material or temporal power, which has always led them to revolution, massacre and disaster. It is their religious importance which attracts attention, makes impressions and offends so many men from the simple Negroes to the over-civilized Romans.

Religion is good. It is the principal justification of life. The offensiveness of the Jews is, in fact, not a political problem but a religious one. The concept of "Chosen Race" has

Negroes Who Have Merited the Admiration of Both Races



ARCHBISHOP C. C. ADDISON, founder of African Universal Church, 14 Webster Pl., East Orange, N.J. Fearless patriot and uncompromising foe of integration, whose philosophy and program represent a practical solution to the racial question. HOBART TAYLOR, outstanding businessman who has made a fortune in his own right. He says Negroes "have to learn and produce" then "most of the old prejudice will disappear." ALVIN D. SMITH, fearless publisher of the BUTLER COUNTY AMERICAN, small Negro newspaper published in Hamilton, Ohio. In bold type, on the front page of every issue he states: "In America our first job is to stop and rout the communists. Then

done a great deal for the Jews as a people; and what is more important, it has been a condition of Revelation. To be chosen in this sense is not only a high honor, it is also a great burden. As millions of men pass on their way to salvation, they all tread on the "chosen" Jews who hold the door open for them. What makes it worse for the Jews is that, when they were invited to join the band of the saved, they refused. Christ Himself indicated to them that the Good Samaritan was the neighbor, and He told this story to the Jews. A little later Saint Paul declared that the distinction between Jew and Gentile had passed since Christ had come. But the Jews refused the proffered hand of mercy and locked themselves into their own misfortune, maintaining, contrary to the evidence, that they were still chosen for salvation. This mistake has driven them into a bitter and obstinate racism which is bad enough. But it has also placed them systematically against

"Why has the Liberal press rendered millions of successful Negroes completely invisible? Why have the networks failed to acknowledge this part of our Negro population? People who want no government handouts . . . need no charity, Negro people who, without sit-ins and marches and bloody riots, have long ago shown that they can be as 'equal' as anybody."

George S. Schuyler, successful journalist and author of "Black and Conservative."

all other problems, including racial, can be worked out in peace and freedom.' MAJOR HUGH ROBINSON, former military aide to LBJ, an honor to his country and his race. RAY CRABTREE, 3 East 65th St., N.Y., talented Negro who has established a business project creating jobs, building schools to teach the work of the great masters in philosophy and music — all in black neighborhoods—the aim of which is to enrich the lives of humanity by presenting God-given talent and give the public the best in entertainment. Mr. Crabtree seeks "pride, respect and dignity without integration, agitation or the use of guns."

Christianity. When the Jewish mob, calling for Christ's blood, said, "Let His blood be on our heads and our children's heads," they undertook to be systematically wrong throughout history; that is to say that, if Christ is right, they must be wrong.

Racism is essentially a Jewish conception, implicit in the conception of the elect. The Negroes particularly resent Jewish racism. The Jewish influence in the U. S. which consciously reflects Jewish attitudes, tends to exclude slaves and Negroes from the brotherhood of mankind. The doctrine of election implies that the unelect are destined to be slaves. They do not enjoy the safeguards for their dignity and humanity which the Spanish government, for example, under the influence of the Church, set up for the slaves in their colonies. Racism is the Jewish bag. When labor was demanded for the colonies in the XVI and XVII centuries, the Jews played a big role in organizing the slave trade. It was the Christians who protested against the introduction of chattel slavery in the United States with the same shock they now protest against pornography, drug distribution and sex education. It was not until the 1830's that the Methodists and Baptists in the South gave up their opposition to slavery, and accepted the slave system tolerated by the faithless and demoralized ex-Christians and secularists and their Jewish friends.

The contempt for mankind implied in Jewish racism is very hurtful and has offended many people. It has also hurt the Negroes. Yet there are deeper and more important reasons for Negro anti-Semitism.

(Continued on Page 2, Column 1)

Negro "Anti-Semitic" Thrust

(Continued from Page 1, Column 3)

The Jews are not the only people with undesirable characteristics; yet in spite of their faults, other peoples of the world manage, more or less, to get along with each other. What they lose in enmity to one people they make up in friendship to another. Only the Jews are the enemies of all mankind, including the Negroes.

In the general misfortune of slavery it is doubtful if the Negroes distinguished particularly the oppressions of the Jews. If they dislike the Jews at present, it is not so much for any historical reason. It is rather because the Jews are an obstacle for them now. The experience of being brought from the rough simplicities of Africa and flung headlong into the refined, delicate and luxurious wealth of European culture has left an indelible mark on Negroes. They are more convinced of the value and desirability of civilization than men of European blood who are weary, disillusioned and weak of faith. On that account what the whites are giving up, the Negroes want.

In the general withdrawal of the whites from civilization the Jews are proving to be of very great help. White civilization is built on a Christian pattern. Its excellence is self-evident to men of Christian faith and it is marked all over history by the great works performed by Christians. How can so great an edifice be destroyed, especially by the whites, who have never had an alternative conception of reality? In this dilemma

Negroes in U.S. . . . "constitute largest and most important racial target of the Communist Party. — J. Edgar Hoover.

the Jews have come to their rescue. They have spent two millenia meditating on the faults and errors of Christianity, and, when the time is ripe, they are able to tear down the civilization which the native ex-Christians do not know how to attack. It is for example the Jews who make democratic revolutions to destroy Christian social institutions. It is the Jews who organize capitalism to furnish motives for men no longer interested in the Christian concepts of honor and dignity. It is the Jews who direct fleets of flying machines to destroy Christian cities like Dresden and Nagasaki.

In this systematic demolition of Christendom, the Negroes are not indifferent bystanders. Like the white ex-Christians, the Negroes have purely Christian ideas of what civilization is. The only civilization they know is a Christian one. Where they differ from the whites is on the question whether civilization is good or not. Compared to the hippies, the violent Negroes are mild, well-meaning conservatives. In these circumstances the two races look at the dissolving effects of the Jews in society with very different eyes. To the whites the Jew is performing a useful social work. He is destroying a social order whose rationale is unintelligible because it rests on a religious faith which no longer exists. "Culture" in our time means the critical activity of the Jews as they destroy the great works of Christianity. It is useless to tell the whites that their wealth, power and glory depend on their civilization, and that, without it, they will have to creep back into the obscure and penurious bush which the Negroes have so recently abandoned. Since 1914 the whites have thrown away the fragments of their culture with enthusiasm, with, in fact, the only enthusiasm they have shown in this century. Their spiritual energies are so low that the cultural weight of their heritage is intolerable to them; and they honor the Jews for relieving them of it.

The Negroes, on the other hand, have not really felt the weight of a great civilization or doubted its value because its rationale was unintelligible. Perhaps the rationale of Christian society and culture is unintelligible to them, but they have faith that it is there. Consequently they do not feel the activity of the Jews is cultural. They do not honor Marx for his ERSATZ society, or

With "Friends" Like These, the Negro Needs No Enemies



SAUL ALINSKY ☆ Notorious professional Marxist radical and organizer of poor in racial minorities; believes "irreverence is basic to a free society." Stated in his book "Reveille for Radicals:" "In the war against social evils there are no rules of fair play." Alinsky thus advises the poor: "The only way you ever get what you want is to get strong enough to take it." SOL LINOWITZ ☆ Powerful Zionist Jew, Ambassador to Organization of American States, executive officer of one world-pushing Xerox International. Xerox sponsored the TV series "Of Black America," Zionist propaganda at its worst. Tries to shift blame for outcome of Jewish exploitation of blacks to Christian America. KIVIE KAPLAN ☆ Zionist president of NAACP, Communist front, Jew

Freud for his bestial view of man, or Rothschild's pile of paper money. To the Negroes, what the Jews do is outrageous. Just as the Negroes emerge from slavery and prepare to enjoy the rich amenities of a civilization which they admired and coveted for so long, the Jews destroy it. The Negroes can no more understand that than the early Christians could understand the condemnation of Christ. To the early Christians, Christ was good and it was nonsense to condemn Him. Similarly, to the Negroes civilization is good and it is nonsense to damage it.

This view of the harmful effects of Judaism on civilization is very painful to Negroes and accounts for a great deal of their antagonism toward Jews. The Negroes are apt to feel like the heir of the white man, but towards the Jew they are the enemy. However it would be wrong to press this cause of antagonism too far. It is true the Negroes' ideas of civilization are based on Christianity. But the civilization which has dazzled the Negroes was drawn from Christianity by Europeans following racial and historical impulses foreign to Negroes. Negroes have shared the outer aspects of a civilization for which they have no understanding. If they want to be permanently civilized (and that is, no doubt, their principal motive) they will have to deduce from the Christian principles they accept, a rationale of their own.

In the meanwhile the Jewish work of demolition continues but the Negroes are not in a position to defend civilization. As the cultural level of the whites falls, the Negroes cannot take the place of the failing whites. They are limited to vague talk about Black Culture and Black Studies. This means the antagonism of Negroes for Jews is not directly social or political. Our age has been taught resoundingly the great lesson which the Romans learned in the V century.

In 1945 it became plain to everyone that politics are not enough to solve the problems of life; and the liberal-rationalism which had undertaken to guide the destinies of ex-Christian man was a failure. Two centuries of human endeavor had ended in disaster. The failure of politics in our time opens the way for Negroes to the religious feelings and ideas which are indispensable and always present at the foundation of a great historical enterprise. As the Negroes try to find a rationale on which to hang a specifically Negro culture, it is the religious question rather than the political question which concerns them.

In religious questions the Jews are, if possible, more of an obstacle than they are politically.

The most striking peculiarity about Christ is that He is always right. To disagree with Christ, therefore, is to place oneself in the wrong. To disagree with Christ systematically means that one is always wrong. That is the unfortunate position in which the Jews are trapped. Nor is this simply a subjective faith, although, of course, a little

controlled since inception. Has all the Zionist connections. Member Board of Directors of Brandeis University. MARVIN RICH ☆ Zionist director of revolutionary CORE, pioneered "The Freedom Riders" in the South. Said Senator Eastland of CORE: "Core is the war department of those who sell hate, collect donations and sow the seeds of discord in this country." MORRIS ABRAM ☆ U.S. Representative on UN Human Rights Commission, president American Jewish Committee, served on prosecution staff at Nuremberg trials. Initiated One Man, One Vote drive in the South. Speaking of riots while president of Brandeis University, Abram stated it was a "genuine revolution" and the rioters "had observed well the ideals we taught them!"

faith helps make men. Christian ideas of the nature, purpose and powers of man are so true and so accurate that, under their guidance, the Christians developed the highest culture known to history and conquered the world. The Christians are, in a genuine

"No one must lightly dismiss the question of race. It is the key to world history. Language and religion do not make race. Only blood does that." — Disraeli.

sense, invincible because Christendom could not be conquered until the Faith had ebbed away from it. As Ch. Peguy rightly says, there is as much difference between a Christian and a man as there is between a man and a dog.

Considering their position in history and the urgent impulse they have to found a culture, what the Negroes need and want is a creative faith like Christianity. They are just in the act of girding up their loins for a modern GESTA DEI PER NEGROES which they hope will be as great and fruitful as the original GESTA DEI PER FRANCOS was. Perhaps it will be. In this moment of strain and diffidence the Negroes are upset by the cynicism and the despair of the Jews. The contradiction of Christ cuts the wind of men trying to be free. Marx's view that man is not free but the product of economic forces, destroys men's self-confidence. The whites accepted it because it relieved them of liberty which they could no longer use, and of responsibility of which they were afraid. Many Negroes do not like that kind of talk because they want both liberty and responsibility. Freud's view that man is a lascivious beast does nothing for the self-esteem of the Negroes, however much it may comfort the whites. Great works are impossible without self-esteem. Similarly, however many weaklings can be bought with money, it is impossible to agree with the capitalists that greed for gain is the only or even an important motive among men who are interested in leaving a mark on history.

The Jews are performing a service for the whites. They say in effect, "Lo, we were right to scoff at Christ, for Christian history has come to a bad end, and all its alarms and excursions were mere sound and fury signifying nothing." Whereupon the whites who want nothing but peace, if necessary in the grave, cry "Amen! Amen!" But what is a service to the whites is a disservice to the Negroes. If Christ is not God, then history really is all sound and fury signifying nothing; and the Negroes were fools to emerge from their primitive bush. But to the Negro that is incredible balderdash, contradicted by the overwhelming evidence of the senses.

What all this amounts to is that Christianity is the highest expression of humanity

(Continued on Page 3, Column 1)

Negro "Anti-Semitic" Thrust

(Continued from Page 2, Column 3)
and manhood (as well as of God) that there is; and the systematic Jewish contradiction of it is an obstacle to the expression of that manhood in men who feel it in them. This is basically the reason for historical anti-semitism. Because of the systematic denial of true humanity which is involved in their repudiation of Christ, there is hardly a position the Jews can take up which does not offend the Negroes. Many are offended by the attack on the family leading to sex-education and pornography organized by such Jews as Ginsberg. They deplore the Jewish influence on the schools. They regard birth control and its repudiation of life, parallel to the Jewish repudiation of the Light, the Life and the Way, with incredulous contempt. They do not like the attempt to extend capitalism into their towns and cities; they are skeptical of the degrading theory of man propounded by Jewish psychology; they suspect the Jews of being involved in the popularization of drugs; and they resent the Jewish manipulation of the law intended to relieve the citizen of responsibility.

They are relatively indifferent to technology, not finding humanity in it. As the Jews systematically contradict and deny Christ, the Negroes systematically contradict and deny the Jews because they find the Jewish positions on all points restrictive of their essential manhood. It is not because the Negroes are faithful Christians. The Christian foundations of their culture are remote and unconscious. But the vigorous human nature rejects the Jewish despair and cynicism, and strives, consciously or unconsciously, for the comfort and support of the Christian view of man. It is remarkable that Negroes joined so many other nations in rejecting the Jews.

What is more remarkable is that the vigorous and uncorrupted human nature defends itself from the denial of Life involved in the denial of Christ; and rather than accept it, it turns to remote memories of Christianity, never very deeply understood, and now very nearly forgotten. This is a witness of a more important kind than merely a witness against the Jews. The Negroes are a witness of the value and importance of Christ and Christianity to life. They respond to the encouragement and comfort which Christianity offers human life. It is because of this deep agreement between Christianity and life that the Gates of Hell will never prevail against the Church; and the ability of the Negroes to respond to the appeal of Christ, as so many great nations have done before them, is very promising for their future. Nor are their confusion, forgetfulness and errors about Christianity very significant. In the day of Gregory the Great; Europe was converted by Apostles talking to Kings who, once convinced, marched their entire peoples down to the nearest river and had them all washed in the Blood of the Lamb on order, a procedure which certainly made small appeal to the understanding or even to the will. Yet these are the people who because they accepted Christ, made mankind great. The Negroes are, no doubt, capable of something similar. Apparently, as long as there are men who want to give their full measure, there will always be men to look to Christ to help them. This is the great significance of Negro anti-semitism; and the great strength of the Negroes as they enter into history.

The logical historical consequence of the repudiation of the principle of life which took place at the Crucifixion is the sterilization and eventual destruction of the world. Technology makes this possibility more and more alarming. At present there is quite a bit of fear that some cynic will blow up the world with an atom-bomb, or blow the moon down on the world by an incautious gesture, or interfere with the periodicity of women with an ill-judged pill. But as long as Negroes refuse to accept these frivolous and ghastly vanities and set out to be men, it seems unlikely that a just God will permit trivial cynics to deprive them of their opportunity. The anti-semitism of the Negroes is one of the most convincing pieces of evidence of the continuity of life that our time offers.

Who Finances These Lawless and Nihilistic Terrorists?



RAP BROWN, Nihilistic, murder-inciting Marxist. Here are his own words: "Violence is as American as cherry pie. If Washington, D.C. don't come around, Washington, D.C. should be burned down." Once he urged crowds to "stop looting and start shooting." STOKELY CARMICHAEL, Infamous revolutionary Marxist, once head of Student Non-Violent Coordinating Committee (SNCC), also closely allied with Revolutionary Action Movement. Carmichael says: "Negroes aren't bound to obey laws legislated by white people." Recently Carmichael told Negroes not to go to Vietnam but to "shoot cops instead." ELDRIDGE CLEAVER, Revolutionary Marxist, officer of criminal Black Panthers, convicted for assault with intent to kill, presently a fugitive, distinguished for his trashy books telling of the white women he raped and the cops he killed. In answer to a question Cleaver stated: "Kill some white

people or make them act in a prescribed manner." ROBERT FRANKLIN WILLIAMS, Communist who fled to Cuba in 1961 to beat a kidnapping rap, then China and now back in U.S. Free on bail. Founded Revolutionary Action Movement, super secret Black Nationalistic group openly advocating violence and bloody revolution. From broadcasts in Havana, urged U.S. Negroes to overthrow government. Recently "elected" president of coming Black Communist Republic in U.S. JAMES FORMAN, Former Director of SNCC. Forman's preposterous Black Manifesto demands have won him the enmity of both black and white alike. Under the cloak of religion, his followers enter the very House of God as extortionists and thieves. Communist Daily World (5-17-69), called Forman's reparations drive the Communist program.

CIVIL RIGHTS... FOR WHOM?

By STANDISH HALL

Author is a Negro business woman who is reputed to speak for a large segment of the Negro population.

Few people realize how nearly the United States was betrayed last summer when the record of Abe Fortas as a supporter of organized crime was divulged quite by chance. Had Fortas become Chief Justice of the United States Supreme Court, he would not only have been the first Jew to become Chief Justice, but it also would have marked the first time in the whole history of the country that its principal leader—the final authority on Americanism and the American Spirit as long as he lived—was a citizen of a foreign country. For the Beys Afroysim case, pushed through by Fortas during the Warren Court Era, provided dual citizenship for a Jew who, having become naturalized on migrating to the United States, had subsequently moved back to live in Palestine.

Moreover the case allowed the Jews to vote in Palestine, hold government positions there and fight in the Jewish wars while holding United States citizenship until they wished to renounce it. This is a theory of citizenship which overturns acts of Congress which provide that citizens cannot serve two masters. Although Justice Black wrote the majority opinion, it is well known that Fortas engineered it, supported by Warren and other liberals of the Court. This triumph of Jewish international ascendancy established without a doubt that the Jewish Kingdom on Earth finds its Command Post in Jerusalem. It invalidated the provision that Zionist organizations and publications for the advancement of Israel should register with the Justice Department as other such spokesmen for foreigners must. This gain was so important that it fully justified all the money the Jews spent on the Civil Rights movement which was intended as an apparatus to control the Negroes and keep them from objecting to this chicanery.

Notwithstanding all the clamor for integration for Negroes and for their political and Civil Rights, and notwithstanding the war on Negro poverty, it was Jews and not Negroes who controlled and directed these movements. When it was to the advantage of the Jews to be liberal, they would be liberal; when it was to their advantage to be conservative, they would be conservative; when it was to their advantage to be both liberal and conservative, they would be both. In short they were opportunistic; and this same opportunism opened the way for the Beys Afroysim case and dual citizenship for Jews.

Disillusioned Negroes

When the Negroes discovered that the

Jews who were marching in Alabama for Civil Rights, and were putting so much money into the struggle, were the same Jews who were conducting the war on poverty in the Negro slums of the northern cities, they became radically disillusioned about Civil Rights. In northern cities where so many Southern Negroes migrated, leaving their cousins down South to march and demonstrate with the Jews, the Jewish manipulators managed a veritable hell on earth, denying Negroes even second class citizenship conceded to them in the South. Masquerading as helpers of the poor and liberal supporters of political organizations, they attacked the Negro Christian churches, advanced the war-on-poverty, and invaded all aspects of Negro life from the home to the altar rail. Through the war-on-poverty they got to know the poor Negro for whom they professed to be concerned; and, having the power and money to dispense jobs, the Jews soon became familiar with the habits, aspirations and importance of the Negro community leaders.

Thus they were in a position to sound quietly the feelings of the Negro leaders for Israel, its international and national organizations. Thus power over the Negro community, based on the Supreme Court and its Civil Rights decisions, and on Congressional legislation expanding those rights, was handed over to the Jews to be used as they saw fit. Under the authority vested in the war-on-poverty and the great sums of money appropriated for it, investigators were employed in large numbers (sometimes they were ex-convicts) at high salaries to work in the Negro communities under the supervision of former Civil Rights lawyers. For as much as \$175 a week these persons might be assigned around the clock to survey any Negro who showed little sense of responsibility for supporting Zionist interests both at home and abroad; or any Negro, however law abiding, who exhibited greater allegiance to Negro interests than to others, or for that matter, one who showed an America First attitude.

By the time the Negroes had started rioting, it had become evident in most of our big cities that the Negro communities were like old-time plantations with Jewish Civil Rights lawyers and "philanthropists" as the slave masters; and the operations of the various Zionist organizations as the system of local government, dispensing life and death to the Negroes individually and collectively. Like a spring which can be pushed but so far, the Negroes in the United States woke up from Martin Luther King's dream to discover that they were smothering. They were forced to struggle for survival; and it was against the Jews that their struggle was principally directed.

Awake from a Dream

Thus by the middle sixties the Negro struggle changed from the pursuit of in-
(Continued on Page 4, Column 3)

Failure of Integration

By STANDISH HALL

In the last three years the main thrust of the political action of the blacks has turned from integration to separation. It has become clear, even to unsophisticated blacks, that legislation and court decisions against segregation and racial discrimination are benefiting the Jews and those Negroes alone who had entered the bourgeoisie by adjusting themselves to the Jewish social standards. But the Negro bourgeoisie has been unable to lead the Negro masses because of the unsatisfactory nature of the Jewish social standards. Consequently Jews poured into the best white universities and even into the few good Negro universities, while the percentage of Negro doctors remained unchanged. Jews even boasted quietly that they were the beneficiaries of the Civil Rights Movement, not the Negroes.

This troubling situation was brought to a head by the Israeli War of 1967. After June of that year, a call went out from headquarters of the "Student Non-Violent Coordinating Committee" in Atlanta, Ga. inviting the Negroes to join the Arabs against the oppression of the Jews and condemning them for their attacks on the Arabs and the massacre of unoffending Arab farmers. (see the CONGRESSIONAL RECORD, Aug. 16, 1967). In the meantime Stokely Carmichael had shaken his fist at the integrationist James Meredith on his march from Memphis to Mississippi and proclaimed that what blacks wanted was not integration but power.

As far as the blacks were concerned, power was in the hands of the Jews who dominated housing, education, the mass media of communication, nominees for public office, the police, the courts, commerce and even interfered in the Church. Like the Russian peasants who had pogroms when Alexander II was assassinated, the Negroes rose in major cities, fire bombed and looted Jewish businesses, throwing the Jews out of the communities which they had been exploiting. The Jewish intelligence agents, and their Civil Rights organizations, their sociologists and their economic enterprises were all thrown out together. The position of the Negroes in regard to the Jews was like that of the Russian peasant in Alexander II's time; and the Negroes reacted like the Russians. The loudest protests against this black pogrom came from whites whom the Jews had organized into the Civil Rights Movement.

The cry for Black Power was the first step in Negro separatism. By expelling the Jews from their communities, the Negroes broke off with what is perhaps the dominant spirit of our country and put themselves in a position where they will have to find solutions to their own problems instead of looking to general national solutions. The Jews went off in all directions, screaming for they knew very well that integration was merely a means of luring the Negroes into supporting the STATUS QUO. But as usual the Jews forgot the welfare of the hosts of which they were the parasites and were shocked when their hosts turned on them. Whereupon they cried out that the blacks were racists and nazis, like Hitler.

Forced into responsibility for themselves by the irresponsibility of the Jews, the Negroes demanded the control of their own schools, their own police, and their own institutions, because they are convinced that their own survival as a people depends upon getting rid of Jewish perversions. The Negroes see no means of defending themselves as long as Jews are free to distribute drugs, control the status of individuals through mental health institutions, and promote sex education and pornography. These are conditions which the whites are afraid to attack because they are covered with the shibboleths of "freedom of the press" and "free enterprise." The Negroes also fear the Jews and their dominant culture for various other reasons. The deception as they pretend to help an oppressed race without bringing any effective help is discouraging. The condition of the Negroes in the Jewish dominated slums of northern cities is worse than it ever was in the South. Their drive

for birth control with all manner of untested drugs, their determination to legalize abortion for "non-whites and the poor" while boldly announcing from Israel a drive to raise the level of the numbers of children born even in overcrowded and stolen Arab territory, is certainly not calculated to be reassuring.

Having thrown the Jews out of their communities and withdrawn from the circle of Jewish culture, the Negroes then turned towards foreign affairs, or, more immediately, to the question of the wars which we have been getting into. In the supposition that the Jewish dominated nation would fight wars useful to Jews, the Negroes have declined to participate except where the national interest was clearly at stake. They note the Jewish drive for peace in Annam while calling for war in Palestine. Into this trap the Negroes will not go. They politely propose to sit out the war in Palestine; and the attempt to get us out of the war in Annam leaves them cold. All the vast emotion caused by the peace moratorium in October and November had little effect on the Negroes. This represents one of the most serious setbacks the Jews have yet had in the United States. It never occurred to them that the army they were training on the road from Selma to Montgomery would turn on them in their hour of need and when the new "Kingdom of the Jews" was in sight. If Armageddon is to take place in Palestine, the Negroes want nothing to do with the Jewish side of it. The conflict in the Near East is drawing more and more African youth to the side of the Arabs. The blacks in the United States have been so deceived by the Jews that they will no longer respond to Jewish appeals. The blacks realize that their survival depends on disassociating themselves from the Jews and finding a moral and spiritual standard more suitable to the needs of mankind than the Jews themselves have.

At present the Jews are meeting with greater and greater difficulty manipulating the Negroes. Their last victory over Haynsworth on the grounds that he was against civil rights and anti-labor may be the last time they can use these pretexts. In fact it could be their last victory in the United States should the whites decide, as the blacks have decided to cut off LSD refined in Israel and distributed here by Jews, and other means of destroying offspring before they are born. Unless the whites determine to promote a morally healthy programme for the development of their youth; unless the whites follow Vice-President Agnew's lead and help rescue the mass media from Zionist domination; unless the whites abandon the racism taught them by the Jews; unless they serve notice once and for all that no more ammunition shall be shipped to Israel to fight Arabs and Africans in the Near East and Africa; unless white missionaries break off relations with Jewish business interests in the black communities here and on the continent of Africa; unless white Christians determine to be Christians and, in the spirit of salvation for all, stand up and be counted, unless, like the blacks the whites too break with the Jews; they will run the risk of being sold into slavery as the Jews have sold so many other races into slavery.

Technology being what it is at present, the fundamental Jewish cynicism, the denial of Truth and Justice implicit in the Crucifixion, is a danger to the world. If Jewish cynics dominate the world, life on this planet runs the risk of destruction. Rise up, whites, you have nothing to lose but your sins; and all God's children may be assured of life everlasting. If you decide not to rise up, do not get angry if blacks decide not to wallow in the gutter of prostitution and pornography, drug and contraceptives, money and waste, by which the Jewish masters have controlled mankind through the ages.

READ AND BE INFORMED . . .

COLOR, COMMUNISM AND COMMON SENSE, by Manning Johnson, former Communist, outstanding Negro, now deceased, shows Civil Rights Movement is nothing but Communist plot. 50¢ LET US UNDERSTAND THE NEGRO, by Paul Clark. A Southerner tells it like it really is. 15¢ PROTOCOLS OF LEARNED ELDERS OF ZION, by Victor E. Marsden. Exposes diabolical plot of the Zionist Invisible Government. Price \$1.00

CIVIL RIGHTS FOR WHOM?

(Continued from Page 3, Column 3)

tegration to a fight for survival directed against the very people who had put on the integrationist and Civil Rights movements. The back of the Civil Rights movement was broken by two counter-movements: (1) riots directed at Jewish merchants in the inner city which were wrongly made to appear by the mass media to be directed against all whites; and (2) a blast unleashed from Atlanta, Ga., by the Student Non-Violent Co-ordinating Committee against the Zionist war and the oppression of the Arabs in the summer of 1967.

It is interesting to note that in this fight within the Civil Rights movement between the Jews and the Negroes over the interests and allegiances of the two races, the very conservative whites came to the help of the Jews, although they had been denouncing Jewish-led movements as communist. In short the rejection of Jewish leadership by the Negroes, which signifies a rejection of Jewish supremacy in the United States, and a rejection of government policy whether socialist or capitalist, was reproved by the very whites, some on a Congressional level, some even from the South, whose rights in the United States were being abused by the Jews as well as the rights of the blacks.

Second, it is interesting that the very whites who complained loudest of the conspiracy to take over the economy of the Negroes in the South and in the big cities and integrate it into the national economy by means of the Civil Rights movement were the very ones to defend the Jews when the blacks with their Molotov Cocktails chased the Jews with their capitalist enterprises of pornography and loan-sharking out of the black slums.

Third, these same conservative whites were the first to support the demand for ammunition for Israel to drive Christians and Moslems from Jerusalem.

Fourth, the rise of Black Power is the first action taken by any group in the United States to free a people from Jewish manipulation since the country was founded. Through Black Power which was born on the eve of the Israeli war of 1967, the Negroes in the United States closed the door to Zionist machinations in the lives of Negroes. This interference of Jews among Negroes had been steadily growing since Roosevelt and the Jewish anti-Nazi crusade.

Perhaps continued Negro support for Jewish operations could already have got us into World War III. It is notable that the peace demonstrations of October and November (peace in Annam, that is, but support for Israel) were boycotted by the blacks. The conservatives denounced these demonstrations as communist and revolutionary. And, although even the mass media acknowledged that there was no significant Negro support for these demonstrations, conservatives nevertheless denounced the blacks as revolutionaries, not the Jews who organized them. However, it is possible that, had the Negroes been a party to the demonstrations, the war in Annam might now be over. But also the Third World War might now be on in the Mediterranean.

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Published twice monthly except July and August, once each, by

CHRISTIAN EDUCATIONAL ASSN.

530 Chestnut Street, Union, N. J. 07083